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# VINDICATION

OF THE

## Christians Melsiah,

(*Viz.*)

That Jesus Christ the Sonne of God is the true **M E S S I A H** prophesied of, or foretold by all the holy men of God who were the Writers of the old Testament, from *Genesis* unto the Prophet *Malachie*.

As also proved out of their own beloved  
**T A L M O U D.**

Wherein is also declared, the Coherence which the Old Testament hath with the New, as to that particular.

As also a clear proof of the Trinity in Unity, (*Viz.*) That the Father, Sonne, and Spirit, are but one God.

Against the generall received opinion of the Jewes.

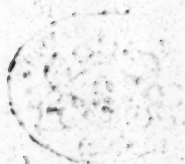
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Written by **PAUL ISAJAH** a Jew born, but now a Converted and Baptized Christian.

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L O N D O N,

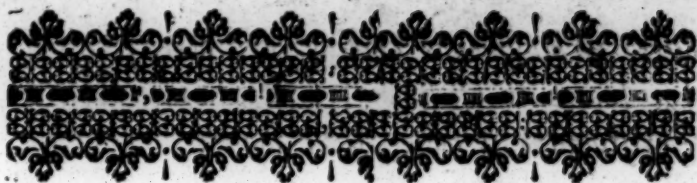
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WILLIAM D. BELL

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THE  
EPISTLE to the READER.

Christian Reader,

**B**eloved in our Lord and Saviour Iesus Christ, I have thought it fit, and meet to give you to understand, first, what I have been, as also by the grace of God what I now am, in reference to the first of these.

I was by birth such a one as men commonly call a Jew, and was likewise Circumcised upon the eighth day, as the manner of such people yet is. I shall not boast of my Parents in the flesh, because, I now know none after the flesh, though otherwise I might in point of worldly riches and honour: but some will look upon me as a Traveller, and therefore I shall forbear, and proceed to my intended purpose. (Viz.) That I was also brought up from my youth, and instructed in all their abominable vices,

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vices, as blasphemie, cursing, and other sinnes of that linage or off-spring, ( I mean in point of Christianity) it being their manner to villifie Iesus Christ and his disciples, with all the opprobrious language that their hearts can conceive, or tongues expresse; as in the ensuing Treatise will fully appear. But I blesse the God and Father of our Lord Iesus Christ, who sowed such a seed of Grace in my heart, as that I may safely witnesse before the God of Truth, that I had no pleasure in such their evill customes. Which seed of Grace I perceived to grow and ripen in me every day more and more. In-so-much that my Mother and Friends taking notice of this my inclination, took counsel to prevent the same, and to that purpose, they determined to send me to my Brother in Prague, (the Metropolis of the Realme of Bohemia) who is yet, if living, one of the learnedest Rabies there; which also they did: In whose discipline I was tutored two yeares and a half. During which time, I learned the fabling Talmouth. And the aforesaid Brother of mine in the flesh, (having received secret instructions, as I perceived, from my aforesaid Mother and Friends) did so narrowly look to my steps, that I could not possibly increase that small measure of Grace which was formerly

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formerly in me in any publick manner, albeit privately I desired God to lead me in the truth, who, blessed be his Name, did not onely hear me, but did also answer the Prayer of me his poor Servant, by delivering me from the vile estate and condition that I was in, and that by a wonderful and unexpected way and manner, which I shall now declare and publish unto you; for at the expiation of the aforesaid time, Providence hath so ordered, that it came to pass in כש"ה תח, that is in Anno Dom. 1648. there arrived a Rabie, by name Elias, from ארץ יש"אל (that is Jerusalem) into Dutchland or Holland, who, whensoever he came into the Iewish Synagogues, preached or declared, that their Messias should come in or during that present year; which assertion he endeavoured to prove from Levit. ~~310~~ where it standeth in Hebrew, בואה יבא אהרן אל חקדוש עספר בן בקר (viz.) that Aaron shall come again with an Offering into the Holy place, which he expounded to be meant of their Messias; and that he should come indeed that year, for that his Number being compared with the word בואה, which without the first one thousand years from the Creation of the World, as they reckon that word בואה, having in it in number 408. did therefore conclude that he, (viz.

B

their

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their Messiah) should come that year, yea, and that assuredly and undoubtedly: But notwithstanding all this his confident assurance, he proved no better than a false Prophet: for the Messiah, whom they expected, did come that year no more than he ever will, which is not at all; viz: such a Messiah whom they expect, shall call them together as a Huntsman doth his Hounds, and so to lead them to Jerusalem, and there to build the same again with the Temple, and that in a more glorious manner than ever it yet enjoyed: But so it was, that this learned Rabbie's unlearned Sermon, took so much in the hearts of the aforesaid deluded people, who had rather than Roast-meat see their Demygod come to carry them as aforesaid, as that they gave him much moneys, the women likewise presented him with many good gifts both of Gold and Silver unknown to their husbands, and all to the end they might find the more favour and respect in the sight of their Messiah when he should come; as also of his Servant or fore-runner Elias as aforesaid.; and therefore they cryed out the more exceedingly that he would hasten his coming: But it was all in vain, for they proved no better than the Worshippers of Baal, for that their Messiah, whom they so expected, was either asleep, or had  
some

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some other weighty business; so that all their Prayers, Tears, and Howlings could not prevail with him, to answer that their expectation of those Idolatrous people.

But so it happened, that hereupon the learned Jewes of Moravia, living upon the Frontier of the Realm of Hungaria, who belonged to the Germane Emperor, summoned a meeting to consult about the aforesaid matter of their Melsiah's not coming, as was expected; and finding no foundation in the Scripture to own any such soppery, they did joyntly and unanimously relinquish that their groundless assertion, and not onely so, but did with the like unanimity confess and acknowledge, that Iesus Christ, whom the Christians worshipped, was the true Melsiah, and that none other was to be waited upon or expected, until his second coming to judge the quick and the dead: And thereupon they were baptised by the Papists, unto whose Religion they betook themselves; which when I understood, I made the like attempt myself, but inasmuch as I was so narrowly watched as aforesaid, I therefore resolved to travel into such a place where I might exercise the Christian Religion with more freedom.

And hereupon I took a resolution by the help of



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God, to take a Voyage to this remote Country of England; but so it happened, that in my aforesaid journey or travel, I happened to come to Brussels in Brabant, to visit Prince Ratzeville, who was a Polander, and a man of great renown in those parts, about which I was born, and wherein I had the most of my breeding; but being informed that he was departed from thence towards the Army of the Duke Leopoldus, which was in Flanders, I thereupon resolved to go for Antwerp, where I was no sooner arrived, but I fell sick of a Feaver; during which my residing there, a Romish Priest, one of the Fathers, a grave man, the Dean of the mother-Church at Antwerp, hearing that I was a Jew, and newly come to that Town, with another young man my Fellow-Traveler, who was also a Jew, he comes to our lodging to instruct us in the Christian Faith or Religion, perswading us exceeding much to be Baptized, promising that he would afterward instruct us thoroughly in the same; but we purposed not to have tarried there in hope of his instructions, our resolutions being for England; But it pleased God so to increase my sickness, as that we were forced to abide there; which the aforesaid Father perceiving, would never leave perswading us, until he had



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had overcome us to receive our Baptisme in the Church of Rome, where the Name, which was given then unto my self in my Baptisme, was Paul, and my Fellow-Traveler was named Peter.

But I no sooner came into England ( for my heart was alwayes longing to come hither ) but it was my great unhappinesse to fall presently into the hands of such, who made me believe, being then but an Infant in the Knowledge and Mysteries of Christ Iesus, that my being sprinckled ( as they call it ) by the Papists, was no true Baptisme : Yea, and that without all Controversie ( for so the Anabaptists would say, and so they taught me to say after them ) the onely true Baptisme was by going down into the Water, and there to be washed by dipping.

Which thing, since I was not then ashamed to admit, I will not now be ashamed to confesse ; But withall I doe hereby manifest to the world my hearty and unfeigned sorrow, and do bemoan, even with a bleeding heart, my ignorance, which suffered me to be misled into divers erroneous wayes.

But now by the Blessings of God, through the Instructions of some Reverend Divines ( among whom I am bound ever to blesse God, and to pray for Doctor Wilde, both for the many Temporall refreshings

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freshings which he afforded to my Body, but especially for the many more spiritual comforts which he daily administred to my Soul ) I am brought from those errors to the comfortable knowledge of a greater Light: Having cause to rejoyce therein, and greatly to magnifie the mercies of Christ Iesus my Saviour, who hath now established me a Member of the Church of England; according to whose holy Rites, I had lately a Child of mine publicly Baptized in the Church of St. Peters Pauls Wharfe in London.

Thus ( dear Christian Reader ) I have given thee a brief account, both what I have been, and what I now am by the Grace and Mercies of Christ Iesus my Saviour. And all this I have given thee by way of Preface to thy following Discourse, which is a Vindication of the Christians Messiah.

I presume thou wilt not expect curious Phrase from him, that as yet hath but in a small measure attained to the English Tongue: As also that thou wilt bear with the rudeness of the Method, in as much as I am not yet acquainted with the manner of writing English Bookes, being constrained to make use of an Interpreter. But whatever weaknesses may be found in the Words or the Phrase, wherein I expresse my self, I hope thou shalt find no  
errors

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errors in the matter of which I write. Or if thou do, I beseech thee to pardon them for the Messiahs sake, who is thy Saviour and mine, and who hath pardoned greater faults to us both. And as God shall give me further Light in the holy Mysteries of Christian Religion, so I shall endeavour to adore his Goodness for it, by framing my life according to that holy Rule. Which godly living will be more to the benefit of my soul, than the Printing of Books can make for my profit.

I have nothing more to say, but to professe publicly my joy for the happy spirituall condition I am now in my self, and to intreat the continuance of thy Prayers to be joyned with mine for my poor Countrymen the Jewes, that they may see Him whom they have peirced, and believe in Him. This is the humble desire of a Converted Jew, now

Thy poor Christian Brother  
and servant in Christ Jesus

PAUL ISAIAH.

STATE OF NEW YORK



THE  
 Christians Messiah,  
 Vindicated,  
 BY  
 One that was a Jew Born.

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*Considerations upon the Trinity.*

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רוח לשלג וקרח: ומיט: שהם שלושה שלוש  
 ושלשה שמות וכלים מים



Hich signifies (*Selag*) snow, (*O-voorach*) hayl, (*Mayim*) that is water, being well understood, it is all but one water.

Again, it is to be likened to a mans name: Man is named with three names, the one name is *Adam*, that is *man*: The second is (*Ish*), a *man*: The third is (*Enoch*), which is also a *man*: And yet all but one man. Likewise it is likened to the earth,



## 2 The Christian Messiah Vindicated

earth. The earth hath three names, as for example, (*Adoma*) earth, (*Eretz*) earth, (*Thovet*) is likewise earth; yet is all but one (*Adoma*), but one earth.

*a* Gen. 1.

Moreover, it is to be understood out of *a* וְהָאֱלֹהִים מְרַחֵף עַל פְּיָהֶם.

That signifies, that the Holy Ghost appeared upon the waters: Now we naming God the Father, God the Son, and God the Holy Ghost, albeit they have three Names, yet they are only one God.

*b* Psal. 33. 6.

*b* בָּרַךְ יְהוָה שְׁמִים נְעִשׂוּ: וּבְרוּחַ פִּי כֹל צִנָּאָם.

Here is to be understood this, that *By the Word or Command of Almighty God, the Heavens and the Earth were Created, and of the Holy Ghost proceeding from the mouth of Almighty God, all things were made.* Now it is evident, that God is a Holy Ghost, and so consequently all but one God.

It is likewise manifest that there is a Holy Ghost *c*.

*c* Chap. 27.  
18.

וְכֵן כְּתִיב אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ: מִשְׁמַע בְּהַרְוִיָּה שִׁשְׁרוּחַ הַקֹּדֶשׁ כְּאֶשֶׁר יֵאָחֵזנוּ מֵאֲכִיזִים.

This is to be understood thus, that man hath the Holy Ghost remaining in him: And it is also manifest, that there is a Holy Ghost specified in the Old Testament, in these words, וְכֹל לֹא מִיָּאֲמִין, בְּרוּחַ הַקֹּדֶשׁ כֹּפֵר בְּעֵיקָר.

This is to say, That whosoever will not believe there is a Holy Ghost, that person denyeth the Father: For the Holy Ghost is not a God alone of himself, but one God in the Father. So likewise as we name Christ God the Son, that is to be understood, not God alone of himself, but as the Holy Ghost one God in the Father.



ביום ההוא יהיה יהוה אחד ושמו אחד.

d Zach. 14.

19.

That is to be understood thus, *In that day Jehovah shall be named One alone, and shall have one name*: That is, when the *Messias* (our Saviour shall come again in Glory, for to judge both the quick and the dead.)

Or thus, *At that time there shall be accomplished the Verse of Zachariah, that God shall be called by one Name.*

כי בעלום הזה ישנו אלהות הרבה כנן ככבים ומזלות וכהנ: ובן נמצא שמקצתן מאמינים בעבודה זרה זו: ומקצאתן בעבודה זו: לכן יהיה נידונים ביום הרין ועל אותו היום אמר קרא דלעיל: כי ביום יהיה חזון מין עבודה זרה שלהם והיו הכל מאמינים באל אחד: ואז יתקיים ביום ההוא יהיו יהיה אחד ושמו אחד: כי כל העלום כולו יהיה קראים לאל אחד.

This is the signification thereof: *In this world there are many Idolaters, many believe in the Stars, others in the Moon, and some in the Sun: But when our Saviour shall come in his glory, then they shall leave their Idols, and believe onely in one God, and call upon one God; and at that time there shall be fulfilled That is, One God, and one Name.*

למה התחל לכתוב התורה בראשית ברא ולא ראשית ברא: חר ברא לשן בר: עיר פריש בראשית שם שניקרא בן: כי קירם בריאת שמים וארץ עלה במח שכתו לשלוח בנו שני קרא משיח לקץ יומים.

The meaning is, *Wherefore did he begin to write the Bible with that word (Barishes,) and wherefore not with the word (Rishes: ) that word (Rishes) is also a beginning, which is all one and the same thing.*

But I believe this is the Reason why he begins with (*Barisbes*), for the *B* signifies (*Bar*) a Son, or (*Ben*) a Son. Or it may be understood in another sense, for the word (*Barisbes*) signifies, *Before he had created the Heaven and the Earth, then he had determined to send his Son upon Earth, who is called the Meisias: Otherwise the said word (Berisbes) may be taken in another sense.*

ועוד כי בראשית לשון החיה: כלומר תחילת שמים וארץ היה בן אלהים.

For *Berisbes* signifies *In the beginning*, that is, before the Heaven and Earth was made, the Son of God was: So it is without question, that there is both God the Father and God the Son.

ועוד למה בתיב ורוח אלהים מרחפת על פני המים כיון לא ניצריך לבתיב היכן היה אל לאמר ולגלגל לעבד שו שבת הוא ובן ורוח הקדוש.

This is to be understood thus, [Wherefore hath he written thus, that the Holy Ghost appeared upon the Waters? For that was not needful to be manifested that there was a Holy Ghost upon the Waters, but onely to declare unto his people (in his Holy Word) that there are three Names, the Father, the Son, and the Holy Ghost, but all is one God.]

f Gen. 2.

נעשה אדם בצלמנו וברמותנו.

This signifies, *Let us make man according to our Image.* For that word (*Naisa*) is the Plural number, (signifying) more than one, that is to be understood, the onely Name, that is, the Father, who speaks to that one Name, which is called Son: *Let us make man.*

ומה היא עצה: כך הוא עצה ומת מתייעץ עם בנה ואמר

ואמר לפניו מאד שגלוי וידוע לפני ארבעתו תולד  
מנעלה טהורה לפיכך נעשה אדם בצלמנו וכדמותנו.

This is to be understood thus: [that God the Father had spoken to his Son in this manner: Seeing he knew that he should afterwards be born of a young Virgin in the flesh, like unto a creature, said therefore, *Let us make man according to our Image.*] And it is easie to be understood, that God spake not to any creature, for there was no creature then Created: As also with no Angels, as I shall more plainly make appear: In that respect he could not speak to any one else, than onely to his Son.

ועוד כך הורה מתיין עם נעשה אדם  
בצלמנו מאש ברמותינו.

This is to be understood in another sense, according to the Council of (Nice,) [So God spake to his Son] Or [Let us make man of Fire and Water like unto us, Or according to our Image.]

וכך ענה בנו לו גלוי וידוע לפני ארבעתו אשר לו  
יחשא ובענו ימות האדם: ואיך שייך מיתה אצל  
אשומים: לכן ברא האדם מין האדמה כי הארץ  
הומה למיתה לפי שהכל דורסין עליה: ועוד גלוי  
וידוע לפניו שאנו נקבר לעתיד תחת האדמה ואיך  
שייך לקבור האש.

This is to be understood thus: The Son our Saviour answered his Father on this wise: [It is apparent unto you, that there is no man upon the earth but sinns, and for his sins he must die; (for with Fire and Water there is no such death) therefore he said, *Let us make man of the Earth:* For the earth is likened to death, in regard every one treads upon it. And moreover it is manifest, that he should be buried, and remain three days in the earth: So it is ap-

parent that there are three persons. To wit, God the Father, God the Son, and God the Holy Ghost; which is but one God.

ועוד כתיב בזכריה מלך יבא לך צדיק וטשעכמו  
שפרוש לעיל קרוי כן הוי' אומר בן אלהים שבשם  
שנקרא בן נם כן צדיק וטשעי.

g Zach. 9. 9.

And that signifieth also, *Your King will come to you in Righteousnesse*, as before is manifested, and was so called being our Saviour. For he is God, and our Righteousnesse; yet all but one God. For this Verse cannot be spoken of any other King. For, it is written thus, אין איש בארץ אשר יעשה טוב ולא וחטא. That signifieth, *There is no man upon the earth that can do good and not sinne.*

אפילה משה רבינו עה שהיא אב לנביאים וראש  
לחכמים ואפילה הכו חטא.

b Eccl. 7. 22.

That is to be understood, *That Moses who was the Father of the Prophets, and wiser than any of the Wise; yet neverthelesse he had offended and sinned.* And that Verse in *Zachariah*, it is to be understood, *That such a King of Righteousnesse should come, that should not sinne*, Which King, was our God and Saviour.

And yet againe that word (*Vernosa*) is as much to say, נשוישוע בלי רשות אחרים. That it hath assisted his people without any other help. And there can be no Creature that can doe any thing without help or assistance, Therefore it was our Saviour who assisted and ayded his people without any other help. Onely the Father, the Sonne our Saviour, and the Holy Ghost, who was, and are, joyntly one Command,  
and

and one help, and so onely one God, as is before written.

ועוד כתיב ברניאל חזה הוית בחזוי לליי  
עני שמיא כבר אנש אתה.

Which is to be understood thus, *Daniel saith, I have seen in a Vision by night, in a dream, and behold one like the Sonne of man came with the Clouds of Heaven.*

ועד עתיק יומיא מטה.

Which is to say, *That man came to the Throne of God.*

וקרמוה הקרבור.

That signifies, *The Angels brought him to Gods Throne.* Now it is to be understood, that our Saviour came in the likenesse of a man. Which is in summe, *Christ our Saviour came upon the earth in the likenesse of a Creature, and suffered for our sinnes.*

וימות האישות.

That is understood, *Our Saviour did not die, but caused death it self to die.*

ויעל לשמים עם גופו ביום שלישי וישב אצל אביו  
שבשמים על כנא אחר.

That is, *He ascended corporally into Heaven the third day, where he sits at the Throne of his Father.* And this had *David* spoken off in his *Plalme* :

נאם ארוני לארוני שב לימינו.

Which is, *My Lord spake unto my Lord, sit upon my right hand.*

And moreover it standeth in *Daniel*  
שמל כותו יהיה עולם.

Which is to say, *His Kingdome shall be everlasting, which is impossible to the Creature.*



Isai. 11. 1.

וישׂא חוטב מנוע ישׂו ונצר משורשיו ופרה. 1

That is to be understood, *A Scepter shall go out, and a stranger shall come from the progeny of Jels.*  
וזה האות נצר.

Which is, *Proceeding from his stock* : And that word (*Nestor*) is, *a great man*. And farther there stands, רוח יהוה רוח חכמה ובנה : ורוח עצה, ונבונה רוח רעת ויראת יהוה.

That signifies, *The Holy Ghost, and the Spirit of the Wise, and of Understanding, a Spirit of Counsel and Strength, the Spirit to know the fear of God.* Now by all this is to be understood, that the *Messiah* is not like to another man. For by man it is not possible all good should be. For, there is no man upon earth but finnes, according as it stands in *Jeremiah*, *That no man on earth shall vanut himself of his strength who lives to die, and to morrow is dead* : And by this Verse it is to be understood, that all things remaine to eternity. For, there stands, ונחה עליו רוח יהוה. 1

Isai. 11.

That is, *The Law remaines to him for ever*. And as the *Jewes* do understand, that our Saviour died, it is true, *his humanity*, but not his *divinity*.  
ומנוחתו יהיה כבוד.

That is, *That he shall rise againe the third day with honour, to remaine with his Father in Heaven, at his right hand, as David saith in his Psalmes.*

And if you would demand these words (*Feras Jehovah*) *the fear of God*, (speaking of his humanity, is the fear of God;) We must understand it thus. *He learnt his people the fear of the Lord.*

Isai. 11. 14.

ישפט בעזריק רלים ויוכיח בני ישׂוור לעני ארץ. 2

That is to be understood, *He will iudge his poor people*



people with Righteousnesse, and he will iustly punish them: He shall not expect any help from Angels, who could not iudge Israel alone. But the same is to be understood of our Saviour, and not of the Creature.

יהוה הוא לכם האות.

m Isai. 7.

That is, *The Jehovah himself, who will be a signe himself.* For, he it is that was born of the Virgin, as more aptly appeares: המשרה ושלום  
That signifies, *And to his Majesty* מין סוף ואין קץ  
*and tranquility there is no end.* And who is he that hath no end but God? And now it is manifest, that the Messiah is God, and his Sonne, and yet all but one God.

מי עשה לדברי פלאות כזה.

n Isai. 53.

Which signifieth, *There is no Prophet, and no wise man, who shall do those wonders which he hath done; And who hath heard that ever any Creature had the power to do the same things which Christ hath done?*

Now it is to be understood that he is not onely Man, but the Sonne of God. For these workes are not like the workes of the Creature.

אמר רבי יצחק למב כתנא מטוני רליהון מהלרבינ <sup>o Raschhaseana</sup>  
נוחיתין לאלהוא שמיא ומצליין לחייה מלכה ובנוהי. <sup>cap. 1. f. 186.</sup>

Rabi Isaac said to Rabi Cahana, [I desire and request, that you should sacrifice to the God of Heaven, and pray unto the everlasting King and his Son.]

Wherein the Rabi plainly acknowledges, that God had a Sonne. Upon which words, the Rabi Cahana answered: *We will pray to the everlasting King and his Sonne.*

Now

Now it is manifest in their *Talmouth*, that God had a *Sonne*.

ואמר אם ישו אלהים למה נכנס בארם שטמה והבי  
ראייה כיון שהביאה מרים אמו שני תורים אחרי  
לירתה אם כן כוראי טמאה הייתה.

*This is to be understood thus :* The Jewes object that if Christ were a God, *Wherefore is he come in the Womb of a Virgin who was defiled ?* And they bring an example, that when *Mary* his Mother had offered up two Doves after he was born, then she was uclean; as also all other women after their Children were born, must bring two Doves and offer them up, to signifie that they are uclean; so that she must likewise be uclean as the rest. But I have found in their Books, after the Nativity of our Saviour, *She was as pure as she was before :* And when she had brought the two Doves to be offered up, she did it (not for that she was defiled, but) that she would not break or violate the Law of *Moses*; for if the other *Jewish* women had seen that she had brought no Offering, then they also would not have performed the same; insomuch that there would have come a Breach in the Law of *Moses*: and in this respect she offered up two Doves: So that the Virgin knew well that our Saviour came to fulfil the Law of *Moses*.

And when the Jewes shall demand, *Wherefore is he born if he was God ? Wherefore is he not come as a God from Heaven upon Earth without being born ?* I understand it thus : That he would fulfil the Law and the Command of being Circumcised the eighth day.

כמו שנאמר וביום השמיני ימול בשר ערלתו.

This

This is to be understood thus, That on the eighth day Christ should be Circumcised, and in that respect he came as a man in the flesh: And that he having been thirty years here upon the earth, before he had acknowledged he was the *Messiah*, he did it to the end that he would fulfil the Law and the Command of *Moses*: And when he had fulfilled the Law and the Command, then he did begin to demonstrate to the world, that he was the true *Messiah* and *Jehovah*, who had done such Miracles, that no Prophet, nor Wiseman ever did the like, and thereby manifested, that those who should believe in him, should be freed from their sins: And so it is written, *o* that he would free his people from their sins, and he would give them a new Law. \* Isa. 53.  
P Jer. 31.

And he will Circumcise them with a new Circumcision, for God said, *I will make a new Covenant with thee: Not such a Covenant as I have made with thy Fore-fathers*; that is, to Circumcise every Male in eight dayes: But that Covenant was another Covenant, which signifies *Baptizing*, according as Christ himself was Baptized, and that Covenant shall be all one, as well for the Men as the Women: For the former was onely for the Men, and therefore we may perceive that all the Women would not keep the Law of *Moses*, they having not received the Covenant.

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשׁ וְנָתַתִּי אֶת חֻקֵּי תֹלְדֹכִי  
בְּקִרְבָּנְכֶם

This signifies, [I will give you a new heart, and a new Spirit; and my Spirit I will give between you, and I will make that you shall keep and observe my Law and my Covenant.]

And that is fulfilled, God sending his Holy Spirit in a Person, who signified the Virgin Mary, and to learn his people a new Law, and a new Covenant: But it was not performed until the Law of *Moses* was fulfilled; for the Law of *Moses* was given at a time, according as I shall make appear unto you, as I have found it in the *Talmud*, which is called *Messigea Avoda Sora*.

במסכת עבודה זרה שהתורה לא ניתנה  
לאר"י שנה.

This signifieth, [The Law of *Moses* was not commanded for longer time than 2000 years,] and in this manner it was written: Rabi *Eliochu* said, that the World should stand 6000 years; that is, 2000 years the World was a dark Wilderness, and then there was no Law.

ולאחר שני אלפים שנה ימות המשיח.

This signifyeth, [That after the other 2000 years, the *Messiah* should be killed, and after the third 2000 years, it should be a dark Wilderness. Now it is to be understood, that at this time we are not under the command of the Law of *Moses*; and if we have no command to keep the Law, then we have no salary for the same: And once again it stands thus written.

כן נאמר במלאכי יזכור תורת משה.

That signifieth, [Think upon the Law of my Servant *Moses*.]

שמרו לא נאמר אלה זכרו.

This signifieth, [It is not said keep the Law, but it is said, think on the Law] and this was after the 2000 years.

*Object.* Now my loving Jews, you demand why

why the New Testament was given unto us?

*Ans.* As well as the Almighty God had the power to give *Moses* other Tables of Stone when he had broken the former; so he had also the power to send his Son upon earth to give us a new Law, and to make a new Covenant, as the Prophet said, and that was the New Testament; then how is it there stands *q*.

*q* *Exod. 21.6.*

ברית חקות לדורותיכם  
Which signifieth, [A Law made to your generations for ever:] So that your Law would be fallen, as before is specified.

חקות עולם לדורותיכם  
This signifieth, [There stands written (*Oulum*), that is *for ever*, but there doth not stand (*Oulum voed*) that is *for ever and ever*: For we find in your Books, that until the end of 50 years, is signified *for ever*, and that is this word (*Oulum*), as we find here stands.

ועבדו לעולם עד היובל היינו חמשים שנה  
Which signifieth, [they have served (*La Oulum*), that is *for ever*; until *Iubile*, that is 50 years: But where it stands

עולם ועד או לעולם עולמים והרבר שאין לו סוף וקץ  
This signifieth, *for ever and ever*; that is such a word as signifieth *without end*: And that (*Almi O-lumin*), is that which our Saviour said, *Heaven and Earth shall pass away, but my word shall stand for ever*; that is, the new Law. And moreover, we are not commanded to hold the full Law of *Moses* at this time, for it is written,

ובזמן שבת המקדש קיים  
This signifieth, [At that time when the Temple  
D 2



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ple was.] And likewise there stands again r,

Exod. 12.  
25.

והיה כי תבואו אל הארץ.

This signifieth, [When you shall come into your Country :] Now it is to be understood, that the Law was to be observed when they should come into their Country : For what they hold at present, is nothing but their Rabinish Fables ; as we find when *Israel* was 40 years in the Wilderness, they did not observe the Commands, during all that time they kept their *Easter* or *Passeover* but once ; and that was the greatest Commandment, in regard they were delivered out of *Ægypt* at that time.

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*Arguments.*





*Arguments and Prooves taken out of the*  
Old TESTAMENT.

**T**HIS I have understood and observed in the Old Testament, and also learned, that there is *one God and three Persons*, God the Father, God the Sonne, and God the Holy Ghost. The Sonne is Jesus of *Nazareth* (and no other) who was conceived of the Holy Ghost, and born of the Virgin *Mary*, according as it was fore-spoken by the Prophet *Isaiah*, in manner as hereafter is specified.

In the beginning of the Old Testament, which is called *Genesis*, that is (בראשה) I will make it appear that there standeth (ברא) Which signifieth, *Father, Sonne and Holy Ghost*. And according as the Prophets likewise doe manifest concerning the Trinity, I shall hereafter demonstrate. And what the Prophets have said and given in writing, it hath not been of themselves, no otherwise than that which God the Father, and God the Sonne hath

hath been pleased to reveale unto them, speaking to them by the mouth of his Prophets, and that through the inspiration of the Holy Ghost.

Wherefore beloved Christians, I will here notify unto you one thing out of the New Testament, and then I am determined to continue upon the Old.

The holy Apostle writeth, and also giveth Testimony, that the Sonne of God, *Jesus Christ*, hath shewed many wonderful and great Miracles; *But, they would not believe in him.* But beloved Christians, it is not a thing much to be admired at, in regard that they were a stiff-necked and gain-saying generation, according as the Prophet sets them forth. For they would not believe in God the Father, although that he had done many miracles and wonders for them, both in *Egypt*, and in the *Wildernesse*, having brought them out with a strong and mighty arme from the servile bondage of *Egypt* unto *Canaan*, the land of Promise; as

[Exod. 16.3.] may be seen in

מִי יִתֵּן מוֹתֵינוּ בְּיַד יְהוָה בְּאֶרֶץ מִצְרַיִם.

That is, *It had been better for us to have died in Egypt, when we sate by the flesh-pots: and now thou hast brought us into the Wildernesse where we have no bread.*

Now beloved Christians, you may very well perceive, that herein they would not believe God the Sonne, seeing they would not believe God the Father.

I will also set down here the first verse of the Old Testament, whereby I shall make it appear, that there are three persons.

In

In the beginning there stands בראשית ברה. That isto say, *In the beginning was created by the persons Heaven and Earth.* i. אלהים: Gen. 1. 1.

Now my beloved Jewes, I think that herein you can give me no answer. For if the word אלהים should be *but one person*, then there must stand, אל that is as much to say *one person*.

For the word אלהים That signifies, *Plurality, or more than one* as you do hold; that some words signifies more than one thing, as I shall shew you more at large; in the second verse of the said Chapter there standeth thus ורוח אלהים מרחפת על פני המים. The which is as much to say, *And the spirit of God, that is as much as to say, more than one person moved upon the face of the waters.*

Now my beloved Christians, and also yee my unwilling Jewes; here you have palpably manifest that *there are three persons in one God*. Wherefore O my Jewes will ye still remain blind in unbelieve? Ye were accustomed to teach in your fabulous *Talmouth*, (ראש תיבות.) That is to say, *One word for every letter*, and every letter signifieth a word, or a whole word for such a letter. Let me therefore ask you, wherefore are you blind here in the beginning, where God revealeth himself unto you by his servant *Moses*, did he not say as afore?

Now I shall tell you, that you are absolutely blind and will not understand. I will therefore shew you that out of the word בראשית ברה. These three persons to be comprehended out of the first letter, which is ( ב ) A Sonne, or, ( כ ) A Sonne. Afterward there is the letter ( ו ) that is,

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 is (רוח) giving us to understand, *the Holy Ghost*.  
 The last letter is (א) that is (אב) *the Father*.

Therefore give care my Jewes, and ye shall learn  
 for your good, lay aside your *Rabinish Doctrine*,  
 but ye will not: For could you but find such a word  
 against the Christian Religion, ye would beat your  
 heads against the wall, and with your wicked Spi-  
 rit in your *Rabinish Doctrine* you would explaine  
 that word ten manner of wayes. But alas, herein  
 you are extream blind,

u Gen. 18. 1.

כתיב וירא אלו יהוה.

That signifieth, *Fehovah*, which was apparent to  
 our Father Abraham. And in the next verse fol-  
 lowing in the said Chapter, you shall find it thus  
 written.

ושם עניו וירא והנה שלשה  
 אנשים נצבים עליו.

Which signifieth thus, *And Abraham lifted up  
 his Iels, and he saw three men standing by him.*

Moreover in the third verse of this Chapter  
 there followeth thus,

ויאמר ארני.

That signifieth, *And Abraham said, my Lord,*  
 as if he had spake to one.

Now it is to be understood, that there is onely  
 one God and three persons. For in the first place  
 there stands *Fehovah*, that is, *God alone*. After-  
 wards *Abraham* had againe seen, as if it were three  
 men, according as Rabi *Salomon Farcha* writeth in  
 his Annotations upon the same words. Now it is  
 manifest that it is God and Man. Likewise it is evi-  
 dent that *Fehovah*, is in three persons; as it stands  
 in the third verse.

ויאמר

וַיֹּאמֶר אֲדֹנָי.

Which signifieth, *Abraham said, my Lord*. Now out of this there is plainly to be understood, that *there are three persons, and onely one God*. For *Jehovah* had appeared before unto *Abraham* in one person; and afterwards he manifested himself in three persons.

And again *Abraham* calleth him, *my Lord*, as one God, to shew, that there be three Persons and one God. And as the Jews do say those three, which appeared to *Abraham*, were Angels. Why therefore did *Abraham* call them (*Jehovah*) For they call the Angell (*Malochim*) that is Angells, and (*Maloch*) that is one Angell: since that word (*Jehovah*) is otherwaies not to be understood than the Trinity, which is one God and no more.

הֲאֵנִי יֹשֶׁבֶר וְלֹא יוֹלִיד וְאִמֵּר יְהוָה אִם אֲנִי

הַיּוֹלִיד וְעַצְרָתִי אִמֵּר אֱלֹהִים.

x Isai. 66. 9.

That signifieth, *God saith, shall I bring to the birth, and not cause to bring forth, saith the Lord? Shall I cause to bring forth, and shut the womb saith thy God*. So saith God, is it possible I should be unfruitful, and not cause to bring forth, seeing I give power to all creatures to be born; Wherefore then should not I my self bring forth?

Where note, the Prophet doth manifestly make it appear, that God hath a Sonne borne, who is no other than our Saviour.

Beloved Christians, here we can manifestly see the three persons united in one: and in the six and twentieth verse of the same Chapter you shall find it thus written,

E

וַעֲשֵׂה



נעשה אדם בצלמנו כדמותנו.

That is thus Englished, *Let us make man in our Image after our Likeness.* And therefore question-  
 7 Gen. 3. 13. less there is spoken of more than one Person; A Trinity and no other than God the Father, Sonne, and Holy Ghost. And in y

ואיכה אשית בניך ובין האשה ובין זרעך ובין זרעה  
 הוא ישופך ראש ואתה תשופנו עקב.

Which is as much to say, *I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy head, and thou shalt bruise her heel.*

Hearken now my Jewes, what doth this signifie? Do we find in any place or book, that a Serpent could speak but onely this. But alas my Jewes, that is not really a Serpent that caused our mother Eve to sinne, and from whom we received our Originall sinne. But Corruption it self, the Devil, that Evill one, whose head our Saviour Christ hath bruised: He who was the true seed of the Woman, hath prevailed against him; His blood hath given satisfaction for our sinnes. For he is that promised seed specified in holy writ, *John 3. 14.*

\*John, 3. 14.

He is that true Brazen Serpent, and that which Moses erected in the Wildernesse, was onely a  
 \*Numb. 21. 9 Type of Christ *Numb. 21. 9.* That if any one had been bitten, beholding the Brazen Serpent he lived.

Now, Is not this that true Figure, that reall and effectually Brazen Serpent, viz. Iesus Christ our Saviour, who hath restored man from death to life, those, I mean, that behold him with the eye of a believing heart? But whosoever believeth not is already

already dead, the Believers are saved and freed from Original sin, those I say are saved; so saith the Prophet *Isaiah* in these words  $\chi$ , 7 Isa. 7.14.

לכן יתן אדני הוא לכם אות הנה העלמה הרה  
וילדת בן וקראת שמו עמנואל.

This is as much as to say, *Therefore the Lord himself shall give you a sign, and behold a Virgin shall conceive and bear a Son, and shall call his Name E-MANUE I*: Which being interpreted, is as much as to say, *God with us*.

Now my wilful and blind *Fewes*, I conceive you will answer me thus, that the word העלמה signifies *A young woman*: And there stands in *a* Gen. 24.43.

הנה אנכי נצב על עין הים והיה העלמה היצאה:  
Therefore the word signifieth *A Virgin*. And in *Isaiah* that word העלמה signifieth also *A Virgin*: Otherwise, What miracle had it been for a young Woman to have born a Son? Surely none at all.

Also in the Gospel you shall find *b* they men- b Matth. 1.18.  
Luke 1. 23.  
Gal. 2. 21.  
tion no other to be the Son of God, than onely our Saviour *Jesus Christ*.

Likewise you shall find in *c* where it is thus said, c Hos. 11.1.  
ממצרים קראתי לבני.

That is, *Out of Egypt I called my Son*. And the Prophet *Michah* saith, d Mich. 5. 22.

ומאצתי מקדום מימי עולם.

That is to be understood thus, *And his going forth hath been of old, yea, from everlasting*.

Now it is evidently here to be seen, that God hath a sonne, who is *Christ the Saviour*. And in the Prophet *Isaiah* *e* it stands thus, e Isa. 33.15.

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ובעת ההיא אצמח לדור צמח צדיק ועישרה צדוקה בארץ.

That is as much as to ſay, [in thoſe days, and at that time, will I cauſe the Branch of righteouſneſs to grow up unto *David*, and he ſhall execute judgment and righteouſneſs in the Land; this is the name wherewith he ſhall be called, *וזה אשר יקרא לה*, *The Lord of Righteouſneſs*,] יחור צידקינו.

Well then my *Jews*, where do you find any that proceedeth from the Houſe of *David* that was thus called, but onely *Chriſt*? Ye know well, O *Jews*, that no humane perſon can appropriate the Name of *Jehovah*, but only God: So *Jeſus Chriſt* (proceeding from the houſe of *David*) who was the ſecond Perſon of the Trinity; this name therefore did belong unto him, and this was the onely meaning of the Prophet, and therefore he ſtyled himſelf *Jehovah*. Yea, my blind and ignorant *Jews*, ye will neither ſee nor apprehend what the Scriptures teſtifies for your good.

Moreover, in the Book of the Prophet *Samuel* *ſ. 2 Sam. 7. 16.* there ſtands written thus ſ:

ונאמאן ביתך וממלכתך עד עולם לפניך באכף יהיה נכאן עד עולם.

That is, *And thy houſe, and thy Kingdome ſhall be eſtabliſhed for ever before thee, and thy Throne ſhall de eſtabliſhed for ever.* And in the ſaid Chapter, verſe 12. it is thus written,

והקימויתי את זרעך אחרך אשר יצא ממך ורכינת אה מלכתו

Which is as much as to ſay, *And I will ſet up thy Seed after thee, which ſhall proceed out of thy Bowels, and I will eſtabliſh his Kingdom.*

Again, in the 14 *verse* of the same Chapter it is thus written,

אני אהיה לו לאב והיא יהי לי לבן

Being Englished is, *I will be his Father, and he shall be my Son*: Questionless therefore God hath a Son, and that he shall proceed from the House of *David*; Therefore this is no otherwise to be understood, than onely Jesus Christ; who (according to his Humane Nature) was of the true Line and Genealogie of *David*.

The Gospel likewise gives testimony of the same, as you may find in *g*.

And also in the Old Testament a man may evidently see, that it is our Lord and Saviour Jesus Christ the true *Messiah*, who said and revealed to his Disciples, that the Father had given unto him the everlasting Kingdom. *g* Marth. 1.  
Luke 3.

Likewise in *Isaiah* you have it thus written *h*, *h* Isa. 42.

הן עבדתי אתמך בו בחירי רצתה נפשי נתתי

רוחי עליו משפט לגויים יוציא

Which is, *Behold my Servant, whom I do uphold, mine Elect, in whom my soul delighteth: I have put my Spirit upon him, and he shall bring forth judgement to the Gentiles.*

Herein is manifestly clear, that there is questionless more than one Person; to wit, God the Father, and God the Holy Ghost: So likewise it is to be understood, that Jesus Christ the *Messiah* is comprehended in the same *verse*: For no other than our Saviour had brought the Kingdome to the Gentiles. Insomuch that it is evidently seen, there are three Persons, or a Trinity.

What answer now, my loving *Jewes* can you make

i Mic. 15. 1.

make unto this? I shall therefore (to fatisfie you the more fully) bring you a sufficient proof thereof out of the Old Testament, to shew you evidently the humanity of Christ, as you shall finde it in the Prophet *Michah* i.

ואתת בית לחם נצרתה צעיר להיות באלפי  
יהודה ממך לייצא להיות מושל  
בישראל ומוצאתי מקום  
מימי עולם.

*Which is*, [But thou *Bethlehem Ephratath*, though thou art but little amongst the thousands of *Judah*, yet out of thee shall he come forth unto me, that is to be Ruler in *Israel*, whose goings forth have been from old, from everlasting.]

Now my *Jewes*, shew me in any of your Books or Scriptures, who was born at *Bethlehem*, whose going out hath been from everlasting: For I understand, and you may perceive there hath been none from everlasting but onely God the Father, God the Son, and God the Holy Ghost, according as I have shewed you more at large in other places; that he should be your Ruler, and your King, but you would not acknowledge him; therefore he hath given his Monarchy unto the Gentiles, according to the saying of the prophecie of the Prophets.

But hear and understand you, קושרי לב that is, [you hard-hearted, what is set down for our salvation] in the true Bible the Old Testament, given by God himself; yet you will neither learn nor understand what is written in the same: But I say, depart out of your fabulous *Talmud*, your pretended Spiritual Doctrine of your Rabies, published against



gainst the true Orthodox Doctrine of Christians.  
( ראש תיבאה ) That is, *learn and understand that*

*Doctrine, that you may out of your own Letter make*

*a word.* ✕ Let me therefore request you, O my

Jewes, that you would but read the New Testa-

ment as I have done, and you shall find as I have

found, <sup>k</sup> To wit, *that true Messiah Jesus Christ,*

whom ye call ( ישי נוצרא ) who was born at Beth-

lehem, as the story saith : *Now when Fesus was*

*born in Bethlehem of Judea, in the dayes of Herod*

*the King, behold there came ( חכמים ) that is,*

*Wise men from the East to Jerusalem, saying,*

*נ המלך היהודים אשר נולד.*

Which is to be understood thus, *Where is he that*

*is born King of the Jewes, for we have seen his*

*Star in the East, and are come to worship him.* <sup>l</sup>

Againe it is thus written, *And Joseph went up*

*from Galilee, out of the City of Nazareth unto*

*Judea, the City of David, which is called Bethle-*

*hem, to pay Tribute with Mary his espoused Wife,*

*being great with child.*

Now it is certaine that Jesus of Nazareth is our

Saviour, by what you, Jewes, do call him. *Viz.*

( ישי נוצרא ) Which is, *Fesus of Nazareth is and*

*ought to be your true and undoubted King,* according

to the saying of the Wise men.

Also, it is not onely certaine and true, that he

was their King, but a God to, as it may be per-

ceived out of the precedent or fore-going words,

where it is said [we are come to worship him.] In

comparison, as if any person, of what condition

soever he be, should come and enquire after any

other King, either to speak to him, or to entreate,

or

<sup>k</sup> Matth. 2. 1.

<sup>l</sup> Luke 2. 4, 5.

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or desire any thing of him, is usuall. But as for that word of *Adoring*, or *Worshipping*, it belongs to none but God onely, that is, *to the Father, Sonne, and Holy Ghost.*

Therefore it is most certaine that Jesus Christ is the onely Sonne of God, and it is as sure, and without question, that *he was born of the Virgin at Bethlehem, brought up at Nazareth, and of the house and lineage of David.* For there standeth written, *that they went forth to be taxed*; for she was already over-shadowed by the Holy Ghost, being great with Child, to the end, that it might be accomplished, according as had been fore-told by the Prophet *Zachariah.*

Now my beloved *Fewes*, you may very well understand, and easily perceive (if you will open your eyes) unstop your eares, and mollifie your hard harts, that this is the true Messiah, and Saviour of the World, and that we need not hope for, or expect any other Messiah, as you still fancy.

It is true, my over-curious *Fewes*, and you cannot but acknowledge your selves, that in your fabulous *Talmonth* there stands thus written. *That your Messiah shall come riding upon an Asse, and shall be some great Lord, and shall make warre with the Christians, &c.* But in the Old Testament you shall see what is spoken by God himself, by the mouth of his Prophets commanding them thereto speak unto his people as you shall find it witten in o

oZach. 9.9.

גלי מאר בת צין הריעי בת ירושליים הנה  
מלכה יבוא לך צדיק ונושעי היי  
עני ורכב על חמור ועל עיר  
בת בן אתונת.

Which

Which is, [Rejoyce greatly O Daughter of *Si-on*, shout O Daughter of *Ferusalem*; behold thy King cometh unto thee, he is just, having salvation, lowly, and riding upon an *Afs*, a Colt, the Foal of an *Afs*.]

This is now accomplished and come to pass, it being all fulfilled by our Saviour *m*; Wherein <sup>Mat. 21.1.</sup> stands written thus, that [When Iesus drew nigh unto *Ferusalem*, and was come unto *Bethphage*, to the Mount of *Olives*, then Iesus sent two of his Disciples, saying unto them, Go into the Village over against you, and straightwayes you shall find an *Afs* tyed, and a Colt with him, loose them, and bring them unto me.] But all this was done, that it might be fulfilled which was spoken by the Prophets.

Now assuredly, my loving *Jewes*, this is that *Messiah*, who hath been long come, whom we call Iesus of *NaZareth* our onely Saviour, and Son of the ever living God.

There stands likewise in the Old Testament thus *m o*, <sup>Isa. 40. 3.</sup> <sup>Mal. 3. 1.</sup>

הנני שלח מלאכי ופני דרך לפני ופיתום  
יבוא אל היכל הארץ אשר אתם חפצים  
הנה כוֹן אמר יהוה צבאות.

[Behold, I will send a Messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant: Whom you delight in, behold he shall come saith the Lord of Hosts.]

And that is likewise fulfilled according as it is written *p* [For in those dayes came *John* the Bap- <sup>Mat. 3. 1.</sup>

tist preaching in the Wilderness of *Judea*, saying, Repent ye, for the Kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet *Esaias*, saying, [The voyce of one crying in the Wilderness, prepare ye the way of the Lord, make his paths straight.]

Now, my loving *Jewes*, this is that true *Elias*, who hath brought us the glad tidings, and not as your fabulous *Talmud* mentioneth, that *Elias* shall come, and shall gather you together, as a Hunter shall gather his Dogs together.

Alas, my loving *Jewes*, that will be a great damage unto you to expect, and a folly to wait upon such vain hopes; as more clearly may be seen in this my Treatise, as I my self have been inlightened, and as I have written in like manner to that purpose in this Book 7.

Ma. 36.3.

חזקו ידים וברכא יכס כשלות אמר.

Mat. 11.5.

That is to say, [Strengthen the weak hands, and confirm the feeble knees] which is accomplished in the Gospel [The blind receive their sight, and the lame walk, the Lepers are cleansed, and the deaf do hear, the dead are raised up, and the poor have the Gospel preached unto them:] And be assured, that these Miracles were wrought onely by our Saviour Iesus Christ.

Therefore, my loving *Jew*, when thou shalt also believe in him, he will then take that blindness from thy eyes, he will mollifie thy hard heart, he will cleanse thee of thy Spirit of unbelief, redeem thee from thy sins, and inlighten thy understanding, and be a Saviour to thee, as he is to me, and the rest of those that believe in him.

Ye

Ye shall also perceive what he saith in\*.

\* Zac. xi. 12.

ואמר אלהים אם טוב בעיניכם הכו שכרי

ואם לא: חדלו וישכרו את שכרי

שלשים כסף.

And I said unto them, [If you think good, give me my price; so they weighed for my price 30 pieces of silver.] The which was also fulfilled, as you may find in\* *Then one of the Twelve called* \* Mat. 26. 14. *Judas Iscariot, went unto the chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they Covenanted with him for 30 pieces of silver.*

This (O my loving *Jews*) Zachariah did not speak in relation to himself, but by the inspiration of the Holy Ghost.

Likewise (my loving *Jews*) you know very well that this was not fulfilled by *Zachariah*, nor by any other, but onely by our Saviour himself; This you shall find in†.

† Zac. 13. 7.

ואמר אלוי מה המכות האלה בין יודיך ואמר

אשר הכית בית מאהבי.

This is as much as to say, *And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

My loving *Jews*, none other than our Saviour hath fulfilled all these things, who hath suffered and undergone these things for our sins and imperfections, as may be seen in\*, when that they crucified him, and pierced his hands and feet upon the Cross: And that is it which *Zachariah* meaneth, and was fulfilled by our Saviour as the Prophet foretold\*. \* Isa. 53. 7.

† Mat. 27.



גוי נתתי רכבים ולחיו למוטום פנו ל  
התטרת מכלמות ורד.

That is, *I gave my back to the smiters, and my cheeks to them that plucked off my hair; I hid not my face from shame and spitting*: And this also was not fulfilled by the Prophet *Isaiah*, but it was spoken of by our Saviour, and by him also fulfilled, as you shall find it written in *x* where it is said thus, that [they condemned him to death, they spat upon him, they smote him on the face, and in the Psalms it stands thus,

*x* Mat. 23. 69.

Mark 15.

Luke 23.

John 19.

Psalms 22. 16.

כי סבבנו כל אבים עדות מרעים הקיפנו כארי ירי  
ורגלי אספר כל עצמותי המהיבטו יראו  
בי יחלקו בנרי לרס ועל לבושו  
יפילו גורל

That is, [Dogs have compassed me about, the Assembly of the wicked have inclosed me, they pierced my hands and my feet, so that I may tell all my bones; they look and stare upon me, they part my Garments amongst them, and cast Lots upon my Vesture, as *Matthew* testifies *y* saying, They Crucified him, and parted his Garments, casting lots, that it might be fulfilled which was spoken by the Prophets.]

*y* Mat. 27. 35.

Now, my blind and stupid *Fewes*, was there any that pierced King *David's* hands, parted or cast lots for his garments? No, there hath not been any one that hath fulfilled these things, but onely our Saviour *Iesus Christ*, that true Messiah of the house and lineage of *David*.

*z* Zec. 12. 7.

And this was the meaning of the Prophet *Zachariah*, where he saith, *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit*

*Spirit of Grace, and of supplication : And they shall look upon him, whom they have pierced, and they shall mourn for him, as one mourneth for his onely Sonne, and shall be in bitternesse for him, as one that is in bitternesse for his first-born.*

And in *John* it is said, *a When they came to Iesus, and saw that he was already dead, they brake not his leggs, but one of the Souldiers with a Spear, pierced his side. For these things were done, that the Scripture might be fulfilled, A bone of him shall not be broken.* *b*

*b* Numb. 9. 12.  
Exod. 12. 46.  
Psal. 34. 21.  
Zac. 12. 10.

Now, my *Jewes*, this I believe for the truth, and that your forefathers have taken notice hereof, that *he was the true Passeeover, otherwayes they would have broken his leggs, according as they were accustomed to do, for they had him in their power. But the Almighty, God the Father, would not suffer it so to be. That this ( קרבון צרק ) our off-spring should be broken, or be made an unfitting sacrifice. Neither was this Sacrifice like unto other Sacrifices : for the Priests in other Sacrifices, were accustomed to take part of the flesh, and for to eat the same, and to sprinkle the bloud thereof upon the Altar.*

But this outward Sacrifice, was not for the nourishment of the soul, for the Redemption of mankind from his sinnes, but for an outward Ceremony, or a Type or Figure of this Reall Sacrifice of our Saviour, who had offered himself for us. And that great and high Priest, was that ( וזה כהן צרק ) that is, *That true high Priest.* And it was he alone that had taken the flesh to himself into his owne Kingdome, the Kingdome of

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Heaven : and hereby hath redeemed us and our children with his dear and precious blood : I mean all those that truly believe in him, from the tyranny of their sinnes : renewing his Covenant with us, but summoning you O *Jewes*, before *Pilate*, *your own Judge*, as you may see in *Matthew*, *c* *where your fore-Fathers, high Priests, and Elders, cried out, his blood be upon us and our children.* The which blood hath since ensued and fallen both upon them and their children in this manner.

ר פעמים בשנה.

That is to say, *Four times in one year that blood falls from Heaven upon you O Jewes* : The which I shall make appear, and at each time evidently manifest.

The first time is ( תקופת ניסן ) That is, in *May*.

The second time is ( תקופת תמוז ) That is, in *July*.

The third time is ( תקופת תשרי ) That is, in *October*.

And the fourth time is called ( תקופת שבט ) That is, in *January*.

And when that these times approach or draw near the evening before, ( אב כ'תרין ) that is, *their high Priests in their Synagogue with their Custos or Clark do utter or sing forth these words in their order.*

(*ויק.*)

תקופת דם נאפלה על חגרים בזה שנה אז  
בוה ריגע היזהר.

Which being interpreted, signifieth, *That blood shall*

*shall fall from heaven upon the heathens (meaning also the Christians.)*

At this time and hour, in those quarters and places all the *Jewes* must beware of this. Yet nevertheless all the *Jewes* in generall are not acquainted herewith, unlesse it be their Rabies and Priests.

For they have found a secret or hidden book called of their high Priest (כפר נוסט) that is, *that bloud is of Jesus Christ the Innocent, the which according to their demand or desire might so fall upon them and their children.* And that is that bloud which so falls four times every year. Now when they perceive that the time approacheth or groweth near at hand, then do they lay upon all the meat and drink, which is in the house, a piece of Iron: But none of them know to what end they do it, or for what the said Iron should be good, or what benefit or profit doth acree unto them thereby.

Let me therefore entreat you, my *Jewes*, what is the reason that no Christians are acquainted with this falling of the bloud, but that the same is made known unto you or your Rabies onely?

I have been in *Russia* with one of my Uncles, who was my Mothers Brother in the City called *Bochaw*, which belongs to the Chancellour of *Lithuania*: My uncle being one of the chief or principall Rabies in the said City, and as I my self together with other (בכורים) that is students, sate round about the Table for our learning or studies: Behold a drop of bloud, as big as a grain of Lin-seed, fell from above upon the said Table, and it made a hole in the Table, the which became wider and wider, and visibly bigger and blouder, insomuch that

that the Table was died with blood : The which my Uucle perceiving, he caused a Christian to break them in picces, and to throw the same into the fire, leaving not one piece thereof as bigg as a corn of Powder; and being so burnt, he strewed the Ashes thereof into the stream of a swift running River : And all this was done by a Christian, for they are warned much to take heed thereof.

They said likewise, that when the said blood falls into any water in the house, or upon any of their meat, or into their drink, they having not been careful to provide Iron beforehand, the same must be thrown away, being not fit for any use : for they say, that if any one cateth thereof, or maketh any use of the same, he would burst to pieces.

Beloved Christians, what do you think of this, or what can we suppose this to be, other than the innocent blood of our Saviour, that true Pascall Lamb, Jesus Christ the Righteous.

Now we do not find, either in their Bible, or any other of their books, concerning the falling of any such blood, unlesse it be in that book, which they have found written by their Priests, but the same being secretly kept, few of the Jewes know of it, beside their Rabies.

The Kingly Prophet *David* saith in the  
1 Psal. 68. 19. Psalme. l

ועלית למרום שביתה. שבי לקחת מתנות  
בארם ואף סוררים לשכן  
יה אלהים.

That is, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts from men, yea, from the rebellious also, that the Lord God might*



might dwell among them. Wherefore my loving Jewes, I cannot understand, or apprehend this, (וזה ה' זרומיק) that is, *this verse to be of any other than of our Saviour.* For there is no other (as the Kingly Prophet speakes) that hath in the like manner ascended up into heaven, but our Saviour onely, and it is he who hath delivered us from condemnation, and the captivity of our sinnes: and these good workes are the gifts which he hath given us. And thus these three words are to be understood.

The first is, (לשכין) that is, *to Rest.*

The second is (יה) that is, *the name of God.*

The third is, (אלהים) and this word signifies, *more than one person.*

Now, my good Jewes, I will clearly manifest this Verse unto you, to the end that every Jew might understand, that no other than Christ ascended into heaven, and he is named, (יה) that is, *the hals of Jehovah.* And (אלהים) that is, *with the Father, and the Holy Ghost.* For the word signifies more than one person. This verse plainly manifesting, the Father, the Sonne, and the holy Ghost.

And this you shall also find in the Psalm of David, e

e Psal. 110. 1.

נאם יהוה לארני שב לימיני

Which is to be understood thus, *And the Lord said unto my Lord, sit thou at my right hand.*

עד אשיו איביך הרם לרגליך

That is, *Untill I shall make thine enemies thy footstool.*

Beloved Jewes, as long as I was in your blind-

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nesse and unbelieve, I could not apprehend, who it was that King *David* meant in this Verse. But now being become a Christian, and understanding the true fundamentall grounds of Christian Religion; I do clearly find, that the Psalmist doth mean, *our Saviour Christ, the true Messiah*, who hath opened the eyes of my understanding, and hath made the same evident and apparent unto me, and unto every Christian Believer: As more clearly may be seen in *Matthew*, *f* where you shall find it thus  
*f* *Matth. 22.*  
*42. and 3. 4.* written.

*And Jesus asked of the People saying, what think ye of Christ, whose sonne is he? They said unto him, the sonne of David. And he said unto them, How then doth David in spirit call him Lord? saying, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool.*

Now, my loving *Jewes*, he cannot be properly *Dauids own Son*, neither hath it ever been the custom that the Father should call the Sonne Lord.

Wherefore it is manifestly evident, that Christ is of the house of *David*, and yet is the Sonne of God.

And this is the meaning of the Prophet *David*, by the word *Jehovah*, which is, *God*: And this word is taken in many places of the Scripture for the name of God. Therefore *David* spake right well, *the Lord said unto my Lord*. Thereby giving to understand, that the Father is God, that is, *Jehovah*. And the Sonne is also God, that is, *Adonai*.

So that there is no difference, they being both one and the same.

Where

Wherefore, my beloved *Jewes*, how many places in the holy Scripture have I now manifested unto you, which is a sufficient testimony to assure you, that this is the true Messiah, Jesus of *Nazareth*, whom ye rejected, he is the Sonne of the ever-living God, and born of (העלמה הבתולה) that is the *Virgin Mary*.

But alas, you are become so stiff-necked and wilfull, (your hearts being stopt) that you apprehend not this word *Haalma*, to signifie a *Virgin*.

Likewise, my beloved *Jewes*, you may esteem of our mother *Rebecca*, to have been no honest *Virgin*; For the word *Haalma*, is specified there with the same letters, as it is written by the Mother of our Lord.

So it doth likewise stand by that of *Rebecca*, as you shall find it in *Genesis*, g

g Gen. 24. 4.

העלמה היצאת.

That is to say, *The Virgin which shall come forth*, as may be seen more at large in the aforesaid Chapter.

Againe, my *Jewes*, I know that ye are able to understand, and capable enough to perceive, but the stubbornnesse, and hardnesse of your hearts, will not suffer you to apprehend these things.

Moreover turn to the *Proverbs*, h and you shall find it thus written, h Prov. 30. 4.

מי עלה שמים וירד מי אסף הרוח בחפניו מי

צר מים בשמלה מחקים כל אפסי

ארץ מה שמו ומה שם בנו.

Which is, *Who hath ascended up into heaven, or came down from thence, who hath gathered the Winds in his hands, who hath bound up the Waters as a*

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 garment, and who hath established all the ends of  
 the earth, what is his name, what is his sonnes name,  
 if thou canst tell.

Now, my loving Jewes, No man hath done  
 these things but God Almighty alone, and he it is  
 who hath a sonne, according as King Salomon saith,  
 not of himself, but through the divine inspiration of  
 the Holy Ghost.

And so you may clearly see, that there are three  
 persons. To wit, God the Father, God the Sonne,  
 and God the Holy Ghost. As you shall find it  
 written in the fift book of Moses, called Deutero-

i Deut. 18. 16. *nomie. i*

נבוא מקרבך מאחיק כמוני יקיים לך יהוה  
 אלהיך אליו השמעין.

That is to say, *I will raise them up a Prophet from  
 amongst the Brethren, like unto the Jehovah Ele-  
 hecha. That is, God his God. And, I will put my  
 words in his mouth, and he shall speak unto them all  
 that which I shall command him, and it shall come to  
 passe, that whosoever will not hearken unto my words,  
 which he shall speak in my name, I will require it of  
 him.*

Again my loving Jewes, What answer are you  
 able to make me upon this Verse in the Old Testa-  
 ment? for there is no other Prophet come unto  
 you, (that shall be called *Jehovah Elahecho*)  
 whom you shall obey, than onely Christ; he is that  
 true Prophet and God, whom I have manifested  
 unto you in divers places, but you would not hear-  
 ken unto him.

But I suppose my Jewes, that you will say this  
 תשובה that is, you will give me this answer which

Moses

Moses said, [that לְהַתְּמִיר יְהוֹשֻׁעַ his Disciple or Scholar shall arise, who shall be as good as hee; and they should be obedient unto him.]

I shall tell you, my *Jewes*, this cannot be so, for thus it stands in your תפילה לא קום כמשה נביא that is, your Prayer-book, wherein there stands, *There shall not arise the like Prophet as Moses was.*

Wherefore, my loving *Jewes*, it cannot otherwise be said or understood of any other, than of Christ onely, who is the Son of God, who is one and the same like unto his Father.

Wherefore let me exhort you to have a care of your own good, and to consider with your selves in what blind and besotted ignorance you still go astray, walking in darkness; neither are you able to accuse me with any error in writing unto you, for what I have written, I can sufficiently make it appear in the Old Testament.

Likewise, my beloved *Christians*, I cannot forbear to give you notice at this time, of the many scandalous and opprobrious speeches which they use, in dishonouring and vilifying our Saviour Jesus Christ concerning his Birth, &c.

The Heavens do admire and wonder at this, yea they are astonished; the Potentates of the earth tremble at the blasphemy and revilings of a cast-away people, as the Prophet *Jeremiah* saith, k

k Jer. 2.

Whereby you may evidently see, that the Prophet complains, their practise is to dishonour the Name of Christ, insolently casting out reproches against him; they deride and mock him, and do daily continue in the same.

But let me manifest one proof more, and you shall



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shall find that the Prophet *Isaiah* tells us , that  
 11sa. 7. 14. Christ is our Saviour l.

*And the Lord himself shall give you a sign , Be-  
 hold a Virgin shall conceive and bear a Son, and shall  
 call his name Emmanuel , which being interpreted,  
 is God with us..*

This is that true *Messiah* born of the Virgin *Ma-  
 ry*, the Holy Ghost having over-shadowed her ;  
 this the *Jewes* will not apprehend, but with a false  
 interpretation , they have their recourse to divers  
 places in Scripture , vainly deluding themselves,  
 and imprinting that into their Children, making  
 them believe, that that is not to be understood of a  
*Virgin*, but of a young *Woman*, as if it were so mi-  
 raculous a thing that *A Child should be born of a  
 young Woman* ; and they will not have that word  
*Alma* to be any otherwise understood , than onely  
 for *A young Woman* ; not contenting themselves  
 onely with this, but use many other lewd speeches  
 and lies concerning the Birth of our Saviour.

I should almost be ashamed to make any menti-  
 on hereof, but for divers reasons I could not omit  
 to inform you of their false reports and lies given  
 out by these malicious people, to the end that eve-  
 ry Christian may perceive the stubbornness and  
 crofness of these wilful *Jewes*.

They call Christ (who is the Son of God) not  
 only מבור That is to say, *The son of a Whore*, but  
 palpably, as we say, *Bastard*.

Again, they nominate him ממור בן הנירה That  
 is, a *Two-fold Bastard*, or *The Son of a Whore* in rela-  
 tion to his Mother ; which expression is held in  
 more disdain amongst them, than the other word,  
 which

which is *Son of a Whore*; these, and the like abominations they did imprint into the imaginations of their Children.

But we, who are better acquainted with the Holy Scriptures, do assuredly know and believe, that Christ our Saviour is the Son of the Blessed Virgin *Mary*, and the Son of God.

My loving Christians, I will moreover acquaint you with the blind and dark expressions, which they have in their Writings or Scriptures, as thus:

It came to pass, that in the time of their Sacred Temple, that an untoward boy, who throwing up his Ball, or playing with the same before the Temple, it happened that the Ball ran into the Temple, and so under the Table where the שביסנהרדרן (that is their) 70 *Wise men* or *Doctors* were: This unluckie Boy (as they tearm him) who they give out to have been our Saviour, came into the Temple, running after his ball בראש רגל (that is) bare-headed, without a Hat; the which these Learned Persons perceiuing, were angry, esteeming it for a great sin and mildemeanor; whereupon, one amongst these 70 Learned persons (who was called *Besamab*) said, Behold עירי פנים (that is) *What a rude and shameless Boy this is*. Another Rabi (called *Helel*) said, במוזר (that is) *Behold What a son of a Whore this is*. The third likewise said, בן הנרה (that is) *What a Bastard is this son of an unchast woman*. במוזר Now the next day it came to pass, that one of the three (before named Rabies) went to Market, with an intention to buy a Pot of Milk of a certain woman, who was called *Mary*, and he bought it of her: Then some of the people said unto this Rabi, Rabi, where-

wherefore do you buy of this *Whore*? Whereupon the said Rabi asked this woman, if that, which the people said, were true; upon which demand the woman made answer, Rabi it is true; for indeed it happened that my Husband not being at home, I committed an unclean action. There came a Smith unto me, and caused me to commit this vile offence, and by whom I had that son or Boy of his begetting, whom yesterday you called *Bastard*, and *The son of a Whore*.

Whereupon the Rabi said, ברוך המוקם Praised be God, which hath put the truth into my mouth.

Is not this therefore an extream lie, most prophane and unspeakable blasphemy? The which, notonely the Evangelists do condemne, as you shall find in *m* where it is evidently proved to the contrary, considering the strict Law of the *Jewes* against that sin of Adultery; But likewise in the old Testament, according to the Law of *n* *Levit. 20. 10* *Moses n.*

*The man that committeth adultery with another mans Wife, the adulterer and the adulteresse shall surely be put to death.*

And againe in *Deuteronomie*, \* *If a man be found lying with a woman, married to a husband, they shall both of them die, both the man that lay with the woman, and the woman also. So shalt thou put away evill from Israel.*

And much to the same purpose you shall find written in *Leviticus*, &c.

Well then, my blind *Jewes*, how is it come to pass (or let me know the reason) that these two persons escaped, seeing there were two such severe Lawes that

that did forbid these transgressions, and that they remained unpunished, and that they were suffered to come into the streets, or frequent the Markets; wherefore were they not (according to the Law of *Moses*) stoned to death, as it was the custome amongst the *Jewes* formerly to be done, who were presently ready to stone them to death, in manner as it was with him who had gathered sticks on the Sabbath day, and others also for the like offence; who without remission have been put to death? And without doubt, if your scandalous accusations had been true, the blessed Virgin *Mary* would not have received the least favour or commiseration from them, who were her Enemies, and that in regard of her Son our Saviour *Jesus Christ*, such an occasion would have given them sufficient opportunity to have presently stoned her to death, according to the Law of *Moses*.

Now my *Jewes*, why harbour you such inhumane and prophane thoughts? considering that the *V. M.* is the Mother of *Jesus* her Son, as the Prophet testifies, and as it is written in the Evangelist, *Brought up and lived at Nazareth*, as also at that time was called *Jesus of Nazareth*, even as you your selves do name him *ישו נוצרי* which is, *Jesus of Nazareth*.

How is it possible then, my *Jewes*, that you dare presume to say, or at least imagine that our Saviour (when he was a Boy) did play up and down with a Ball in *Jerusalem*, in the Land of *Judea*; the one being distant from the other the space of 15 Leagues, which is about 45 English miles, as may be seen and proved by your own Books.

How was it possible then , that *Mary* the Mother of *Iesus* should come from thence to market to sell Milk at *Ferusalem*, just at such a time when it was to be sold ? Doubtless that Milk must have grown sour by the way, especially by reason of the great distance that there is from the one place to the other; as also the burthen would have been very ponderous to have been carryed from *Nazareth* to *Ierusalem*, the charges likewise unsufferable , and the profit but little.

Consider with your selves, O *Fewes* , what palpable errors you run into, and how manifestly you condemn your selves by your abominable lies and untruths ; the *Turks* themselves know better , and confess that *Christ* was born of a Virgin, and so remained in her Virginity : But ye unbelieving *Fewes* remain still obstinate , not desiring to condescend to the truth, endeavouring what you can, to dishonour the Birth of our Lord *Iesus Christ*. : For at *Christmas*, when that our Saviour was born of the Virgin *Mary*, according to the prophetic of the Prophet *Isaiah*, where his birth is at large foretold ; And when the Christians do ring the Bells , as it is the custome in *Poland*, remaining in the Church, and publishing the Birth of our Lord *Iesus* ; when these unbelieving *Fewes* do hear the Bells ring, they cry out , and utter these most abominable words :

הולך זה יבן אשת איש.

That is to say, *Must that Bastard go through all these Clocks and holy places ?*

And at that time they make a great deal of noise in the house with their Children and Servants ;

nei-



neither do they take any rest that whole night, but running up and down, out of one Chamber into another, not one alone, but many together.

Also (during the whole night) they may not exercise themselves in their Fabulous *Talmud*, but in Books which their Rabies have made, and which they call : מעשה תלמוד that is, *The story of the hanging*.

Beloved Christians, can I tear in this any other-wise than an abominable Blasphemy? It is a common practise which these people have, to ban, curse, and revile the name of our blessed Saviour, in so much that it is no marvel (according to the saying of the Prophet *Jeremiah*, how it is possible to be endured; yea, that the earth doth not open, and swallow them up, as it happened to *Corah*, *Dathan*, and *Abiram*, who were swallowed up in the Earth, by reason of their Rebellion.

Let it therefore be our Prayer, that God would be pleased to open their eyes, that they may believe in our Saviour, who is that true *Messiah*; whereby they might prevent the like punishment for their abominable Blasphemies against our Saviour, and the blessed Virgin his Mother.

I will here likewise declare some few things unto you, (although somewhat against my self) that every good Christian may receive some benefit from these blind and stupid *Jews*, who love to walk in darkness.

It is the custome of the *Jews*, that when they take upon them to speak of the Virgin *Mary*, the most favourablest Tytle which they give her, is this; *אם של תלמוד* that is, *The Mother of a Person*

46 *The Christians Messiah Vindicated,*  
*that was hanged.* Also in another word which is,  
ימח שמו וזיכרו.

That is, *The name of the hanged shall be abolished*, neither shall it be had any more in remembrance.

Moreover, they call the Virgin Mary (טכר) that is, *unclean*; and when it happeneth that there is any Wedding amongst them, and that the Bride gives her self out for a Maid, (it having been perceived that she had committed some unchaste action before, then they use these terms.

זה בתולה כאם של תורה.

That is, *She is a Virgin, like unto the Mother of the hanged*, meaning thereby the Virgin Mary: These are the abominable lies, and false Accusations, and Blasphemies of the *Jewes*.

Ye unbelieving *Jewes*, you may charge our Saviour and his Mother with what false Accusation you will, or that your unclean spirits shall move you; but I will clearly manifest unto you, and prove out of your own Scriptures, that your Accusations are false.

It was an antient custome amongst the *Jewes* before the destruction of the Temple of *Ierusalem*, they had there (כפר זיכרון) that is a *Book*, wherein their Priests or Rabies did write, and therein was specified the number of their Rabies; and as soon as any of their Priests or Rabies deceased, they presently established another in his place, and that they write also into their Book, together with the names, both of his Father and Mother, as likewise the day when he was taken in and established; this was so kept in the Temple, that no man durst presume

to

to carry the said Book out of the Temple.

Now it happened that when our Saviour Christ came into the land of *Judea*, he then began to teach and preach the word of God : but before he began publickly to teach or preach the word of God, it came to passe that at the same time one of the said Rabies died, and at that time also they found none that came to possesse the place of the deceased Rabi or Priest, unlesse it were *one Jesus the sonne of Joseph a Carpenter, as they stile him*, who was then nominated.

Now he was a person who was very young, but in his Life, Learning, and Conversation he excelled all, and the most voices were for him. And when the whole Councell and Assembly of Rabies or Divines had given their consent, his Mother (in regard that *Joseph* her husband was deceased) was called in before the Councell of these Rabies, calling them by their names. To wit, *Jesus* and *Mary*, to the end that they should be written in the book of the Priests.

And when the same was read before them, both of her, and her Sonne *Jesus Christ* our Saviour, they then began to enquire very narrowly of her, concerning his Father. Whereupon she gave them this answer.

That it was true, that she was the Mother of *Jesus* (the which the women must also acknowledge, who were present at the birth of the Sonne) saying likewise that he had no Father in the World, as I can give you sufficient testimony upon good grounds of the truth thereof.

For living in the Country of *Galilee*, and have-

ing preserved my Virginitie with all Integrity, it happened that, (מלאך גברי'ל) which is, *an Angel from God*, came and appeared unto me in my house, at that time when I was earnest at my prayers, who told me, *that I should have a Sonne, and that I should conceive the same by the Holy Ghost, and his name should be called Iesus.*

And upon sight of this Angel, I found that I was with Child, and I brought forth this Sonne without any paine or grief : And before and since that time, I was, and still have continued a Virgin.

Now after that the Priests or Rabies, had heard what was said, they sent for a very wise and understanding woman, and charged her very highly, that she should narrowly enquire after the truth hereof, and whether this *Mary* was still a pure Virgin. And thereupon the women, who had been present at the birth of Christ, came presently to the Priests or Rabies, and witnessed that she bare Christ in her pure Virginitie.

Hereupon the Priests commanded, that the Virgin *Mary* should come before them againe, and then they charged her, that she freely acknowledge and manifest unto them, who it was that was the Father of Jesus, to the end that they might write their names, and the name of their sonne *Jesus* in the said Book, and that they might love him.

To which the Virgin *Mary* firmly made answer, saying,

*Verily I have conceived without the help of any Father in the World, but onely by the power of the Holy Ghost, foretold and affirmed unto me by the Angel.*

*Therefore*

Therefore he is not any mans sonne else but mine,  
and the Sonne of God.

Now when the Priests or Rabies, had heard  
and understood these words, they presently wrote  
the same, together which these words in the said  
Book.

(Viz.)

That on that day there departed out of this life  
a Priest, one of their Society : and in his place,  
with the joynt consent of the whole Congregation,  
we have taken in, and received, for a Priest, one  
who is called J e s u s. Or,

ישי בן נלהים חיים

That is, *The Sonne of the everliving God, born of  
the Virgin Mary.*

And this book lay hid in *Ierusalem*, being kept  
up and reserved, by the Rabies or Priests there :  
But at this present the same is kept or hidden at the  
City of *Tyris*.

This History is apparently known unto all the  
Rabies and chief of the *Jewes*.

Yet neverthelesse they will not open their eyes,  
but remaine still in their blindnesse, and will not ac-  
knowledge nor believe in our Saviour Jesus  
Christ.

Now, my *Jewes*, what can you think of your  
selves, how can you explain this History, which  
ye call (מעשה תלזה) that is, *the History of the  
hanged?*

Ye may now easily see, that your Doctrine is  
false, cannot you apprehend what your own Elders  
and Priests said unto the Virgin *Mary*, and to her  
Sonne Jesus.

But



But I see you remain still unwilling to embrace any good instructions, for you still mind your false bookes, calling thetwelve Apostles, כַּחֲשֵׁמִירִים, That being interpreted well, signifieth, *the twelve Apostates*, in regard that they were baptized : For ye call all those that are baptized, ( מְשֻׁמֵּר ) that is, *Apostate*.

But the common Proverb is, that the Cuckow sings alwayes but one song, to wit his own name.



A farther Explanation of the Godhead  
of CHRIST, upon this Text  
of Scripture.

EZEK. Cap. 44. Vers. 1, 2, 3.

יֵשֶׁב אוֹתִי דֶרֶךְ שַׁעַר הַמִּקְדָּשׁ הַחִיצוֹן הַפְּנִי קְרִי  
וְהָיָה סָגוּר : וַיֹּאמֶר אֵלַי יְהוָה הַשַּׁעַר הַזֶּה  
סָגוּר יִהְיֶה לִּי יִפְתָּח : וְאִישׁ לֹא יָבֹא  
בּוֹ כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל בָּנָה  
בּוֹ וְהָיָה סָגוּר.

*And he brought me againe to the door of the uttermost  
Sanctuary, towards the morning, but it was shut.  
And the Lord spake unto me thus : This door shall  
remaine shut up, and shall not be opened, and no  
man shall enter through the same, but onely the Lord  
Jehovah, who is the God of Israel, he shall go  
through the same, and so it shall remain shut. He  
shall go in through the door, and shall return through  
the same againe.*

**I**N which Text is clear and evidently manifested  
the bearing of the Holy Virgin, wherein God  
speakes to *Ezekiel* concerning the closed  
door: of the uttermost Temple, by which  
the undefilednesse of the chaste Virgin, and the un-  
spotted life is sufficiently evident and apparent, who  
was the exterior Temple of the Majesty of All-  
mighty God, as likewise of the body of Christ,

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and the inward Temple of the Almighty, who was the ſonne of God, who according to his humanity took up his abode in this unſpotted Virgin.

And it is eſpecially and apparently ſet down, that this Gate of the exterior Temple, the which ſhall ſo Remaine ſhut up, and ſhall not be opened, was the lock of that Virgins Virginitie, which lock ſhould not be opened, although that Chriſt our Saviour, according to his humanity, had been born of the ſaid Virgin *Mary*.

And this Text doth farther demonſtrate. *And no man ſhall go for to open this lock or gate.* That ſignifieth, ſhe ſhall be and remain a Virgin without ſpot or blemiſh. For the God of *Iſrael* onely ſhall paſſe and repaſſe through this gate, and nevertheleſſe the gate ſhall remaine ſhut. That is as much as to ſay, ſhe is and was a Virgin, as well before, as after the birth of our Saviour.

In the expreſſion of which Godhead, there is abſolutely meant the Trinity. To wit, *the Father, the Sonne, and the Holy Ghoſt*. Now as the Father ſent the holy Ghoſt into the Virgin *Mary*, ſo the bleſſed Virgin did conceive our Saviour, called Jeſus the Son of God, who was called the God of *Iſrael*, as more amply is ſet down in the former expreſſions, to be but one onely and intire Godhead.



CONCERNING  
THE  
CHURCHES  
Of The  
CHRISTIANS.

**T**HE Christians publicke  
Congregations are said  
to be Gods Houses or  
Churches, but these wic-  
ked people nominates or  
stiles them בית רשומה  
that is to say, *an unclean or an unworthy House.*

Also in the book בראכה in the ninth  
Chapter. When that a Jew passed by a  
ruinated Christian Church, he must say  
thus, (ברוך רמוקם שיברעבירה ורה.) that is,  
*Praised be God, who hath ruinated or destroyed the  
the house of strange services, or Idolatries.*

Thus they fallly and abominably curse the Worship of the Christians : calling those Songs which are sung in the Churches, (תולה לירר) that is to say, *The songs of the hanged, or condemned person.*

And they likewise call the book of the New Testament, and other books thus, (ספרים פתולים.) That is to say, *unworthy books.* The *Greeks* and *Romane* languages they call (לושן השו מה) that is, *beast-like or unclean speeches.* And when they see a Christians child carried to be sprinkled, they say thus, (רא זה ממור אין טומה לבפירה.) that is, *behold they carry a bastard into an unclean place.*

Finally whatsoever is used or accustomed to be done in the Christian Church, they doe presently open their unworthy mouthes, breathing out such abominable expressions, as these are to the dishonour of the Christians.

Now, my loving Christians, happily by these smooth words of the *Jewes*, you may suppose that they speak nothing but Honey, but alas you do not perceive the Venome which lies hid amongst it : And it is really no otherwise than what I have declared unto you.

Con-





*Concerning Government of Christians:  
Of their Princes and Potentates.*

**A**S for the King, they pray three times in a day for him in their Synagogues in this manner :

ומל בית זרון מהרה תעקר ותשבר.

That is, *And the strange Kingdoms* (those are the Christians) *thou shalt suddenly destroy.*

And in the same Prayer they use these tearms :

וכל המינים כרענ יאברו

That is, *And all the Priests* (or Ministers) *shall suddenly be destroyed out of the World.* Likewise they call those Magistrates of the Christians, who dare not do as they would have them : שם רשאים ירקוב that is, *Wicked persons* : And cursing them, they say thus, צוא כפרה בערי, that is, *Wicked Persons shall be rewarded.*

Likewise they say thus, טוב ש-יורה זה.

That is, *What a wicked and unjust Magistrate is this.*

And when it comes to pass that a Godly and just Magistrate doth govern, and one that is an Enemy to them; and that he hath the rule and command over them, and that he happeneth to die suddenly; then they make or ordain a Fast, the which they call פורים that is to say, *A day of deliverance*; celebrating the same with great joy, feasting and drinking; then those dayes are welcome to them.

But when they have any Magistrate, who commands them, that is meek, courteous, and gentle, and that doth shew them favours, then they can say or speak of him thus,

צוכפרה איש טובוה ערל ימח שמו וזכרו.

That is, *What a good Magistrate is this, he willingly and voluntarily receives our gifts, his name shall be had in remembrance: Even as our Rabins, who said thus,*

להבריל בן ערל ליהודה.

*That is the difference between the Godly and Righteous Magistrates, and the blind Lewes.*

My

My beloved Christians, what a great pride is this, that they should esteem themselves better than the greatest sorts of Rulers or Magistrates that are set over the Christians; and by that word *Lahafdil*, they mean this, a Jew and a Christian being compared together, whether the same be either King, Prince, Potentate, or others, they Curse, Bann, and revile them, using these words:

מכה על זה ערל.

That is, *The Plague or Pestilence light upon them, who are טוב איש upright and just.*

And sometimes they call them *Haman*, meaning thereby, As *Haman* was not good to the Jewes, so was this Potentate also; and therefore it shall be with him, as it was with *Haman*.

Wherefore, my loving Christians, are not these words both shameful and abominable, wherewith they most unworthily and falsely do vilifie the Christians, Banning and Cursing all the Christians and their blessed Redeemer; but in especial manner those Jewes, who are become Christians, and have received the Sacra-  
ment

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ment of Baptism, which they call sprink-  
ling, these are no way exempted; and they  
call us משומר ומשומרים על תהיתקות. That is,  
*Those that have departed from their belief, shall*  
*have no hope of Salvation.* They call them כופר  
that is *Apostates*, or those that have forsaken  
the true Faith. This in brief, I have at pre-  
sent thought good to publish to the view  
of the world, for the defence of the Chri-  
stian Religion.

Finally, Gentle Reader, and beloved  
Christian: I would have related unto you  
an innumerable company of other things  
of those wicked *Jews*, which for brevities  
sake, I let slip; I could have given you large  
information of their comportments, and  
have warned you of their manifold misde-  
meanors towards the Christians; but by  
the perswasion and intreaty of some espe-  
cial friends, I have omitted to do the same;  
I have already published the first part  
hereof in Print, for the benefit of all good  
Christians; and when I shall find that you  
have received satisfaction thereby, I shall  
hereafter endeavor to give you a more am-  
ple relation of things of greater concern-  
ment

ment in a more larger Volume; wherefore let me desire you to accept of this for the first proffer of my true affections to the Christian Religion, and therewith recommend you to the protection of the Almighty, who is able to give a blessing to this, and to erect the same in the hearts of all true Believers; hoping that he will go forward in the augmentation thereof with his Holy Spirit; for it is he alone, that hath taken away the scale from my eyes, opening my heart; and giving me a believing Spirit, whereby I may behold his mercy, and be obedient to his holy will, he is that onely God that enlargeth our hearts, yea, it is God alone doth guide and govern our affections, to the end we should value his goodness more than Gold or Silver; that we may be constant in his service; to that end, he of his Infinite Goodness hath brought us to the *Fountain of living Waters*; yea, to those Wells, which we digged not; therefore we ought not to cast earth into them, as the *Phylistines*; neither preferre those broken wells, as the Jews have done: I suppose you have sufficiently perceived



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their manifest errors in this my Treatise; and whilst we remain in the true light, let us not run wilfully into darkness; but let us remember that saying of *Austin*, Those that tempt and despise Gods will inviting them, shall be sure to feel Gods wrath taking vengeance on them.

I will not burthen your patience too much, beloved Christians, with my long discourse, but shall herewith conclude, intreating you, that if you find any thing herein, which you did not formerly know, that you would be pleased to judge charitably thereof, and to interpret for the best; imbracing what may be beneficial to you, and give God the glory. But in case there are not such varieties as may happily be expected, yet let the same be acceptable to you, seeing it is done according to the small abilities of the Christian Author; concluding with *S. Peter* Chap. 4. v. 10. *This doe and thou wilt ingage him, who is*

Thy regenerated Brother, and  
Servant in Christ,

*ELEAZAR Bar ISAAH.*

T O



T O  
My former Brethren  
T H E  
**J E V V E S**

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Pcirachaves. CHAP. 2.

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Loving Jewes,



*R*abi Iouse the Priest, and Rabi  
Joctenen, the son of Sachiah,  
went the one with the other, and  
said: They heard a voice from  
heaven, which said, Rise up, rise;  
the great Palace is also made ready for you,  
and there is a Lordly Throne therein erected:  
Then you, and your Disciples, and your Disciples  
disciples are ready to sit down before the holy Tri-  
nity, in which place both these Rabines give us

K 2

gra-

gracious writings, wherein they acknowledge the Holy Trinity according to the Holy Bible.

And you O Jewes, calling our Saviour Jesus, you call him right; but you conster the word in Rostives, that is, to take a word out of every letter; and your Rabines do unfold it thus: The first word, that is the (Jud) signifieth Jomach, and the other letter is (Shin;) that signifieth She-mou, and the third letter is (Vauf) that signifieth Viceckrau, that signifieth together, Put out his Name and his remembrance.

To this foolish and blind conceit, the Rabines have instructed me; but I have found the ground of this word Jesus, and according to my understanding, that name Jesus is the true Name of God the Father, and God the Son. The first letter Jud signifieth J E H O V A H, and so our Saviour is called Jehovah the Righteous: And the other letter is Shin, signifying Shadai, that is A L M I G H T Y, that is, God the Father said to Moses, Shadai, Shemei; My Name is Shadai: And the third letter is the Vauf, signifying Vaced, which is, For ever and ever: And if you would demand concerning the Holy Ghost, I have told you divers times in my Book that he is a Holy S P I R I T: Or in another signification the

the letter, *Vauf*, signifieth, *Verruah*, that is, the holy Spirit. Now it is manifest, that that word, which you call *Sefhu*, is both Father, Sonne, and Holy Ghost, which is all but one God.

I Eleazar Bar-Isajah, do request almighty God on your behalf, as having formerly been my Brethren, that he would be pleased to be mercifull unto you, and give you his peace together with his holy Spirit, to the end, that he would be pleased to open your eyes, and to take off the darknesse from your eyes, that you may perceive, and acknowledge the great darknesse and obscurity wherein you are at this present time. Such is my hearty prayer unto Almighty God, that he would be pleased to guide you by Iesus-Christ his strength, and by the power of the Holy Ghost.

Loving Brothers, you know very well, that these are the last times of the 6000 yeares which the world should stand, according as here-above is written, according to the rules of Rabi Aliehu, in the Talmud, in manner as is signified by the Chapters formerly mentioned in my book.

Ye know well, that you do believe more in your Talmud than in the ten Commandements themselves, and the other Word of God, and also of all the Prophets. And your fabulous Talmud

is

is sweeter in your mouthes than honey : and through the same misunderstanding , many are led astray out of the right way, into the contrary way leading to darknesse.

But I suppose the reason is, because your learned Rabies will not demonstrate unto you the true grounds out of their Talmud.

And that is the cause, that of a thousand Jewes, one of them is not able to give the true meaning of one leaf of your Talmud. But you all believe what your false Prophets, the Rabies, do teach and preach unto you.

And through thire false and dubious Doctrine, they bring you astray, by leading you into the wrong way, to the very pit of destruction, and eternall damnation ; where is nothing but shame and disgrace, without any hope or consolation for ever.

Therefore, my former loving Brethren, I do earnestly beseech you, for the love of God, being I am obliged to instruct you in the way and path of life, that you would with a cordial affection take upon you to read this my small work, in regard that therein is specified out of the old Testament, and out of your well beloved Talmouth, that the Messiah is come, and is the Sonne of Almighty God, according to your Rabinish doctrine,  
in



in manner as I have made it appear, that he is the Sonne, the true Messiah, and our beloved Saviour, and that he was from everlasting, as I have explained it to the full in this book. And I could not have any rest or quietnesse, untill I had manifested at this time the mercy of God the Father, his Sonne, and the Holy Ghost, who hath brought me out of the darknesse into the light. I would from my heart that likewise the true light from Almighty God would inlighten you, wherewith you all one with the oother, might be by the help of God brought to the holy Baptism, as well as I am, and so with the other Christians, be brought to his true knowledge and eternall life.

And finally, loving Brethren, you must not think in your hearts, that I have done that small work out of any shame or approbry unto you, but to free and relase you, and to instruct you in the way to eternall happinesse, where our fore-Fathers, who believed on Christ, have their everlasting habitations. For with the aged there is wisdom, and those who have lived long, have true understanding, so that in them, the Holy Ghost remaineth, and they have learned all of it through the Holy Ghost. And therefore I will pray to the Almighty God, that he would give us his holy Spirit, who shatt con-

duct

*duct us in these holy pathes and wayes, wherein our fore-Fathers have walked, and thereby the converts of your eyes shall be enlightned, and then ye shall see the lightnesse and brightnesse of his goodnesse with your eyes. And it shall be said unto you, Behold, that is the God of our Father, in whom we have trusted: And this is our Saviour.*

*And at this time, they shall rejoyce both in Heaven and Earth, and they shall say amongst the heathen, The Lord hath reigned, the Lord hath been mercifull unto us, and made us worthy; yea, vouchsafed us the light of his glory, with our eyes.*

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F I N I S.

אליזר בר ישעיה כהן ממדינת מסקוויה איש יושר

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